

*The* BEAUTIES of SPRING.

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A <sup>10</sup>  
S E R M O N

Preach'd at the  
PARISH CHURCH of St. SAVIOUR,  
*Southwark,*

In M A Y 1756.

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By T. JONES, M. A.  
Chaplain of the said Parish.

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L O N D O N :

Printed for EDWARD DILLY, at the *Rose and Crown*  
in the *Poultry*, near *Mansion-House*.

M.DCC.LVIII.

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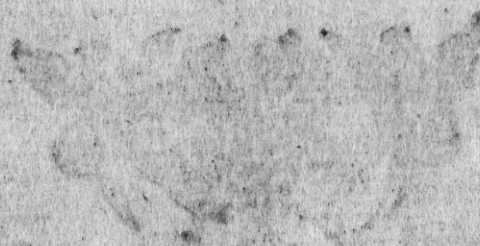
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## P R E F A C E.

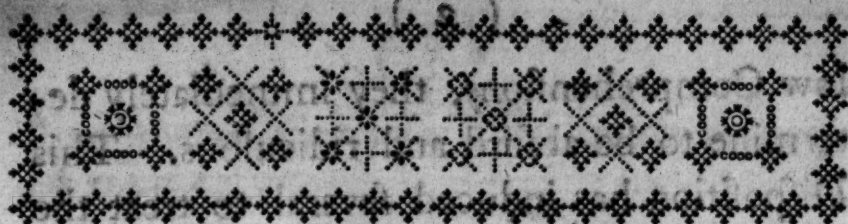
*IT is a real Pleasure to the Author that He can congratulate his Countrymen on the Revival of inward Religion and vital Holiness in this Land.—The amazing Progress the Gospel has lately made among us cannot but rejoice the Heart of every true Believer in JESUS. My Brethren in the Ministry must particularly rejoice, when they see the “Work of the LORD thus prospering in their Hands.”*

*It is the Desire of my Soul to be in some Degree instrumental in promoting this glorious Work: With this View I put forth the following Discourse, hoping that it may be made useful to those in whose Hearts a Work of Grace is begun, and excite a Thirst after Righteousness in such of my dear Fellow-Mortals as are yet in their Sins. Our Saviour often works by the meanest Instruments. May He be pleased to work by Me!*

*It is worth observing that, while the important Truths contained in the following Sermon are daily shedding their kind Influences around us, there has been nothing, as yet, advanced in Opposition to them that needs an Answer.—It is their peculiar Advantage, who have the Honour to be despised for CHRIST, that the Doctrines they teach are not only to be found*

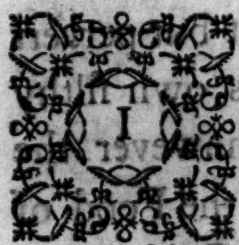
*found in Scripture, but are plainly taught and strongly enforced by the Church of England. And I cannot help remarking that, of all the Pieces hitherto published against, what some chuse to call, the New Way of preaching, not One of them takes Notice of the Proofs We bring in Support of it from the Articles, Homilies and Liturgy of our own Church. A Confession, surely, This, that the Authors of those Pieces cannot invalidate the Arguments that are brought from her Authority.—They content themselves, therefore, with bare Assertions instead of Proofs, with bitter Invectives instead of Arguments, and too, too often, by very unchristian, not to say ungentleman-like Expressions, plainly discover “ what Manner of “ Spirit they are of.” — Would to GOD these Persons might be humbled before him, and experience the Blessings they now despise!*

*The Author dares not expect the following Sermon will be of Use to this desireable End. He intends it not for Controversy, but for Consolation to the plain and serious Reader; but, if he could have any Influence with those who are averse to the Truths he preaches, he would beg Leave to recommend to their serious Perusal, Mr. Romaine's Sermons on the Song of Solomon; wherein they will find these Points clearly discussed, ably defended, and all the Objections raised against them solidly refuted.*



CANTICLES, Ch. ii. 10, 11, 12, 13.

Ver. 10. My Beloved spake, and said unto me,  
rise up, my Love, my Fair One, and come  
away. V. 11. For lo, the Winter is past,  
the Rain is over and gone. V. 12. The  
Flowers appear on the Earth, the Time of  
the Singing of Birds is come, and the Voice  
of the Turtle is heard in our Land. V. 13.  
The Fig-tree putteth forth her green Figs,  
and the Vines with the tender Grape give  
a good Smell. Arise, my Love, my Fair  
One, and come away.



It is a common Practice with  
many to banter and ridicule  
what they know nothing of.  
The Apostle describes such Per-  
sons under the Character of those  
who "speak evil of what they know not."  
Whatever is beyond the Reach of their shal-

\* JUDE 10.

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low

low Comprehensions, they immediately determine to be absurd and ridiculous. This Disposition has induced several to treat the Book of *JEHOVAH* Himself, not only with Indifference, but with the utmost Scorn and Contempt. Many there are who peruse the Sacred Scriptures merely to find an Opportunity of cavilling at the great Truths contained in them. To such as these, till their Hearts are renewed by the Spirit of God, the Scriptures will be only a dead Letter; and the frequent Perusal of them will but minister to their greater Condemnation. It has been the Fate of the Book of *Canticles* to meet with much of this Treatment. This Book treats of the Love of *Christ* to his Church, or faithful People. The meer Natural Man, who has never experienced, nor desired to experience, the Power of this Love in his own Heart, cannot but pervert it to such lewd Purposes as his own filthy Imagination suggests. But, however the Devil and his Agents may turn the Food of God's People into their own Poison, yet this Food will be always welcome and delicious to those who are nourished and strengthened

strengthened thereby : Thus much by way of Preface.

I shall not spend your Time in defending the Authenticity of this Book, nor the Justice of its Comparisons, against the Objections of Infidels and carnal Reasoners ; but shall only observe, that this Book of *Canticles* was dictated by the Holy Spirit of God, and describes the Excellency of our Redeemer, and his Love to his People, under such Images, Emblems, and Similitudes as are the best suited to convey an Idea of it to them. In the Words of the Text, he invites us to leave our natural State of Guilt and Misery, and to partake of those Graces and Blessings he purchased for Sinners by his own Blood. The Church is introduced as giving an Account of our Lord's Invitation to her : " My Beloved spake, and said unto me, rise up my Love, my Fair One, and come away. For lo ! the Winter is past, the Rain is over and gone. The Flowers appear on the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land ; the Fig-tree putteth forth her green Figs,

“ and the Vines with the tender Grape give  
 “ a good Smell. Arise, my Love, my Fair  
 “ One, and come away.”

These Words may be considered as the Language of *Christ* to his Church, or as his kind Invitation to the returning Sinner. It will furnish us, I hope, with great Instruction to consider them in both these Senses; and may the good Spirit of God enable us to discern the Beauty and Propriety of them, while we consider them in the first Place, as the Language of *Christ* to his Church,—You must be sensible that the Church of God, throughout the sacred Pages, is compared to a Wife, or a Virgin. It would be endless, and I presume needless, to remind you of the several Passages where this Comparison is made. Our blessed Redeemer speaks to his Church (and here by Church is not meant any particular Church, Sect, or Party alone, but the whole Church of *Christ*, howsoever distressed, or wheresoever dispersed throughout the whole Earth.) Our blessed Redeemer, I say, speaks to his Church, in the Words of the Text, under the same tender and endearing Character.

—I have often observed that Man, being composed of a Body as well as a Soul, can receive no Ideas but by the Mediation of his Senses. For this Reason, throughout the Sacred Writings, Ideas of Spiritual Things are conveyed to us under sensible Images and Illustrations: Emblems are taken from Nature, in order to acquaint us with the spiritual Truths of the Gospel; in the Passage before us we have an Instance of this Sort. *Christ* expresseth the Love he bears his Church, and his Readiness to be united to it, by the Image of that tender Union, which ought at least to subsist between every married Pair. “ Arise, my Love, my Fair One, and come away.” What endearing and engaging Titles are these! How loving and condescending is it in the merciful *Jesus*, to bestow such Epithets on his Church! For, lovely as she is in his Eyes, fair and beautiful as she appears before him, the Members that compose her Body are such miserable and ungrateful Sinners, my Brethren, as you and I are. How then can the Church of *Christ*, being composed of such distorted Limbs, appear amiable and well proportioned in his Sight?

Not

Not for any intrinsic Worth or Excellency in her, you may be certain: The Church of *Christ*, considered in itself as composed of sinful Members, is really vile and polluted with Guilt: Mankind in themselves are sinful, helpless, and wretched: What could any in their unhappy Situation do to attract the Notice and Observation of the Blessed *Jesus*? Why, my Brethren, that very Wretchedness and State of Pollution excited the Bowels of Compassion in him. — Those whom the King delighteth to honour, had nothing to recommend them; nothing but his Free Grace, and unmerited Love, induced him to be favourable and propitious to them. The 16th of *Ezekiel* will convince you of this, and I would earnestly recommend it to your Perusal. The Lord addresses his Church, in that Chapter, and cuts off all Occasion of “boasting on her Behalf,” by telling her \*, “I said unto thee, when thou wast in thy Blood, live: Yea, I said unto thee, when thou wast in thy Blood, live.” When she was polluted with Guilt, when “none Eye pitied”

\* Verse 6.

her, then the Bowels of the blessed *Jesus* were moved with Compassion to her, and he “ spake comfortably unto her:” And, to convince his People that he really loved them, he divested himself of all his Glory, was cloathed with frail and feeble Flesh, and at last shed his Blood to wash off all their Impurities. — Who then among you, my sinful, seeking Brethren, who among you can doubt the loving Kindness of *Jesus*, when he has done so much to convince you of the Love he bears his Church? But how can this Church be said to be amiable and lovely in the Eyes of her Lord and Husband, when the Members of her Body are defiled with Sin? We read that God “ hateth Iniquity, and that no Evil can “ dwell with him.” How, then, can sinful Creatures, “ laden with Iniquity,” be united to him by that strong Tye, of which the matrimonial Union is the known Emblem? Why, here, my Brethren, is the “ great “ Mystery of Godliness.” This is what “ the Angels desired to look into.” And to solve this Difficulty, to unite these contending Parties, (as a holy God and sinful Man must be allowed to be) He united  
their

their two Natures in himself; he bore the Sin and Guilt of his Church upon his own Body, being "made Sin" for it. Christians, therefore, however sinful they are in themselves, yet in *Christ Jesus* are "clean" "from their Iniquity," and freed from Guilt. The Blood of *Christ* hath freed them, and they are lovely in his Eyes. Lovely they most certainly are, since he laid down his Life for their Sakes. How should this tender Compassion of *Christ* excite the Gratitude of his People, whom, merely for his own unmerited Mercy, and on account of their Wretchedness and Misery, he thus engagingly styles his Love?

But our Redeemer stops not at this Title; but calls the Church his "Fair One!" This seems more astonishing than the former Appellation: It was Mercy beyond Expression to love a Set of Beings who had so often provoked his Anger, and rebelled against him. Yet the Bowels of *Jesus's* Mercy might indeed yearn over them, and excite a Pity which was ripened into Love. But, to pronounce her Fair, i. e. free and clear from all Defilements, seems a Paradox

radox indeed. The Church, or Congregation of Believers, as composed of sinful Members, must of Consequence be spotted and defiled with Sin; but then, by the mystical Union of the two Natures in the Person of *Christ*, *her* Sins were transferred to *him*; *his* Righteousness is imputed to *her*. How the Enemies of imputed Righteousness can otherwise account for this Description of the Church in the Text, is to me, I own, a Mystery; but, in this Light, the Riddle is expounded. The Church of *Christ* is lovely and fair in the Eyes of God, as being cloathed with the Wedding Garment of the Redeemer's Righteousness. As this glorious Privilege will excite her Gratitude, so will it always make her humble, when she recollects that, fair as she is, yet, like the Moon, she shines in a borrowed Lustre; that she is indebted for all her Splendor to the great "Sun of Righteousness, who rose upon her with Healing under his Wings." This fair and lovely Bride, whom he hath loved with an everlasting Love, (admire, O my Soul! this amazing Mystery of redeeming Grace) this Bride, which is his Church, resolves this seeming Paradox, in

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her

her Description of herself. “ I am \* black,  
 “ but comely (O ye Daughters of *Jeru-*  
*salem*”) I am black and defiled with  
 Sin, considered in myself; but I am comely  
 and fair, as being invested with the Right-  
 teousness of my Lord. This Church (which  
 our Lord purchased with his own Blood)  
 he calls upon to arise from the Slumber her  
 Enemies would betray and keep her in,  
 and to come to him by Prayer and Faith.  
 He invites her to come away from Poverty  
 and Distress, from the Power of her Foes,  
 and shelter herself in his beloved Embraces.  
 He invites her to come away from her  
 Fears, to come away from the Land of  
 Scarcity into that delightful Garden which  
 his Right Hand had planted. In the fol-  
 lowing Verses he gives her the Reason  
 of this Invitation, and describes the Bless-  
 ings he had provided for her: “ For lo,  
 “ the Winter is past, the Rain is over and  
 “ gone, the Flowers appear on the Earth,  
 “ the Time of the Singing of Birds is  
 “ come, and the Voice of the Turtle is  
 “ heard in our Land. The Fig-tree putteth  
 “ forth her green Figs, and the Vines with  
 “ the tender Grape give a good Smell.”

The

The Blessed *Jesus*, in this sweet Passage, describes the Gifts and Graces of his Church under the Emblem of Spring; wherein Nature rises from her gloomy Slumbers, and puts on her gayest Livery. The present Season of Spring is Nature's Resurrection, and reminds us of the Resurrection of our Redeemer, as also of the Christian's Resurrection from Sin to Grace here, and from the dreary Regions of Death, to the bright Mansions of Glory hereafter.—It is impossible for any thing to be more elegantly descriptive than the Image of the Spring given in the Text; and had it been found in any Classick Author, it would have been loaded with Praises, and extolled to the Skies. But it is in God's Book, and therefore is passed by unnoticed.

Our blessed Redeemer, in order to give us the highest Idea of the flourishing State of his Kingdom, paints it to our View under the pleasing Image of this Season of Spring; what the Sun does at this Time in Nature, *Jesus Christ*, the true Light of Life, continues to do in Grace. By taking a short Survey of the Delights of Spring,

you may be able to form a faint Idea of those Delights attending a Spring-time in the Soul. May the Spirit of God give you all to experience it for yourselves! But to observe the Parallel: How delightful, my Brethren, is the present Return of Spring to us all! In Winter, we saw Creation deprived of all its Ornaments, the Trees and Plants were stripped of their Verdure, and the fertilizing Sap retired to their respective Roots. The Fruit of the Vines and Fig-tree failed, and the Field did yield no Meat; every thing had retired to silent Slumbers, and lay buried in the Grave of the Earth. But now, blessed be God, who remembers us, how much soever we forget him, now the Scene is changed; all Nature is revived, and wears a smiling Aspect. The cold dark Winter is past, the nipping Frosts are ceased, "the Rain is over and "gone," the stormy Winds and Deluge of Waters are stopped, and the Earth now receives such gentle Drops (at proper Times) as enables it to send forth its Fruits in its Season. "The Flowers appear on the "Earth," and perfume the Air with their fragrant Sweets. "The Time of the Sing-  
"ing

“ing of Birds is come,” and they delight the Ear with their melodious Notes; having, at last, found a Place for the Soles of their Feet upon the slender Twiggs, they tune their little Throats, and upbraid their admiring Hearers while they warble forth their Gratitude in Hymns of Praises to their God. “The Voice of the Turtle is heard “in our Land,” which, having been benumb’d by the Winter’s Cold, is now revived, and, by its Constancy to its Mate, reads the lawless Libertine a Lecture upon chaste Affection. “The Fig-tree putteth “forth her green Figs,” in the more southern Climes, and yield a delicious Repast to the weary Traveller. “And the “Vines with the tender Grape,” in Places near the Sun, “give a good Smell,” and dispense their pleasing Odours to all around them.—The Fig-tree and the Vines, where *Solomon* reigned, were remarkable for their Fragrancy and Deliciousness. And, in those Souls where a “greater than *Solomon*” reigneth, the Fruits of the Spirit shall abound more and more.

This

This is the Image our Lord makes use of, in order to convey to his People an Idea of what he has done and is still doing for his Church. The blessed *Jesus* invites his Church to come unto him without any Fears or Doubts, for all Dangers are removed. You that are the happy Members of this mystical Body, can bear your Testimony to the Truth of what I am about to deliver : And here, if my Description falls short, (as I am sure it must of what you have happily experienced) yet bear with me, while I attempt to give the outward People a View of what your gracious Lord has done for Sinners, that they also may be invited to come in. — *Christ*, then, invites his Church, or faithful People, to arise and come unto him. Hear this, ye that have tasted of his redeeming Love. Arise, and call upon your God. Rouze yourselves, ye highly favoured of the Lord, from all carnal Fears. Are ye in a gloomy disconsolate Frame ? Come away to *Jesus*, whose Arms are open to shelter you from impending Danger. Fear no Evil, for it is all removed. “ The Winter is past ;” this is the first Blessing your Redeemer has purchased.

chased. You “ were by Nature the Children of Wrath, even as others.” You were born in Sin ; you remember what it was to be in the cold Winter of spiritual Death, and in the dark Night of Guilt. Happy for you, my Brethren, this “ Winter “ is past.” The Sun of Righteousness arose and dispersed the Clouds of Ignorance and Unbelief, and a glorious Gospel has broke in upon your Hearts. “ The Rain is over “ and gone ;” the Storms of God’s Wrath rained down Vengeance upon *him* for your Sins and Transgressions. Sin excited God’s Anger and Indignation ; but, to your unspeakable Comfort, the Storm is blown over. He sustained the Heaviest of his Father’s Wrath, that you might have none of it to bear. He has wrung out the Dregs of that bitter Cup, and left the Sweet for you. “ The Flowers appear on the Earth ;” even in the rude Soil of your earthly Minds, have the Seeds of Grace been sown ; which, by the enlivening Rays of your Redeemer’s Righteousness, spring up into fair and pleasant Flowers. The Graces of the Holy Spirit evidence your Profession, and your good Works are the Fruit of your Faith.

And

And although, till your Sun approaches nearer to you, you will be exposed to many a chilling Blast, which may threaten the Destruction of your Flowers, yet, being rooted and grounded in your Master's Love, ye need not fear. Although a Cloud may hide his genial Heat for a Season, although the Wind of Temptation may shake you for a Time, yet a little while and the Cloud shall be dispersed; the Storm shall cease when it has purged the Air of pestilential Vapours, and the glorious Sun of Righteousness shall break through all Opposition, shall exhale the Mists and Damps of Fears and Doubts, and shine upon you with redoubled Splendor. "The Time of singing of Birds is come." Grateful Hymns and Spiritual Songs are sent up to your Redeemer by the Faithful: Prepare to join in the same delightful Exercise. In your wintry State, indeed, you had no Root; were made a Prey by your Enemy, and fell into the Snare of the cruel Fowler. But now, "the Snare is broken, and you are delivered:" Now you are returned, with an Olive Branch of Peace in your Mouths, pluck'd from the true Olive Tree,  
which

which is for the healing of the Nations; in which you find a peaceful Shelter from the Storms that blow around you, and may sit and "sing among the Branches." "The Voice of the Turtle is heard in your Land." The heavenly mystic Dove, the holy Spirit of God, applies many comfortable Promises to your Souls. He has assured you of your Peace and Pardon, and he often breaths upon you, and brings a kind Message from him whom your Soul loveth. "The Fig-tree putteth forth her green Figs." You are not barren Fig-trees; you have not only the Leaves of an outward Profession, but are desirous of abounding in the Fruit of all good Works. Perhaps indeed Infirmities may retard your Growth, but your Fruit is put forth, the Tree may be known what it is, and in due Time ye shall be transplanted into that happy Soil, where nothing shall interrupt the shining of your heavenly Luminary upon you. "The Vines with the tender Grape give a good Smell." Wild and uncultivated as you were by Nature, being ingrafted into the true Vine, you produce Grapes, though as yet they are but tender;

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which

which nevertheless send up a grateful Smell, a pleasing Odour to the Almighty, as being the Fruits of his Spirit.

Thus, my Brethren, have I given you a faint Sketch of your glorious Privileges; not so much to inform you (of whom I have greater need to learn) as to win the careless and unawakened Sinner to an ardent Longing after a Share in your happy Circumstances. Now the great Alteration that is made in Nature at this Season, is owing to the cheering Influences and genial Warmth of the Sun's Light. From hence all vegetative Life and Power springs; it is impossible for the least Shrub or meanest Plant to spring from its Grave of Dust into vegetative Life, without the reviving Influence of the Sun's Rays: Equally impossible would it have been for you, ye Sons and Daughters of the Almighty, to raise yourselves from the Grave of Sin and Death, in which ye were buried by Nature, had not *Christ*, the Light of the World, wrought upon your Hearts, and given the glorious Order, "Loose them and let them go."—It is observable that a Vine of itself will  
never

never grow upright; unless it be supported by a Wall, or some other Prop, it always creeps upon the Ground. Were not you supported by *Christ*, the Wall of Salvation which God hath appointed, you likewise would still continue to creep upon the Ground. Your Affections would be low and groveling; and 'tis your happy Union to *Christ* that has raised you up.

The blessed *Jesus* having given you the sweet Description of your Privileges in the Text, renews his Invitation to you to "arise" and come away" to him. Rise then, ye heaven-born Souls, "come away" from all Defences of your own devising; "come away" from Fears, from Doubts and Disquietudes, and take your sweet Repose in the Mediator's Arms. But it is Time I should remember my Promise, by giving a short View of the Text as relating to the returning Sinner; nor do I think the Words in the least forced while thus applied.

And here, perhaps, some seeking doubtful Soul will start a Difficulty at once, and say, "I am sure you will force the Words

“ if you apply them to me, the first Part  
 “ especially. How can I believe those en-  
 “ dearing Titles, my Love, my Fair One,  
 “ belong to *me* ? ” Indeed, my Brother,  
 they do belong to you. Your very Con-  
 cern is a Token of your Redeemer’s Love.  
 If you ask what there is in you to excite  
 your Saviour’s Love ? I will answer freely,  
 Nothing ; but rather much to excite his  
 Anger. But if there is nothing in *you*,  
 there is much in *Jesus* to induce him to  
 extend his loving Kindness to you. His  
 Bowels yearn on the returning Sinner, and  
 he will most assuredly deliver him. Fear  
 not then the applying to yourselves this  
 happy Appellation. Although in yourselves  
 you may be black and defiled with Sin, yet  
 in *Christ Jesus* you are fair and comely in  
 the Sight of God. Your Sins are nailed to  
 your Redeemer’s Cross, and his Righteous-  
 ness is imputed to you.—I desire I may not  
 be misunderstood here. I would not be  
 thought to encourage any hardened impe-  
 nitent Sinners to hope for Mercy, and still  
 live in Sin : God forbid. These are not the  
 Persons I am speaking to ; and indeed they  
 don’t desire Comfort from *Christ* ; they are  
 quite

quite unconcerned about it. I speak this to encourage the penitent Sinners: To them I say, there is Mercy for the vilest Sinners; and those who are concerned for their Sins, who desire to be freed from the Power as well as the Guilt of them, are entitled to the Redeemer's Mercy. To these I say, and repeat it again, your Sins are nailed to your Saviour's Cross. Fear not therefore, nor write bitter Things against yourselves. To prevent your doing this, your blessed Lord gives you a most engaging Title; "Arise, my Love, my Fair One;" rendered so by my perfect Obedience and Death. "Arise," from Unbelief, "come away," from Fears and Distrust. Come to me: Does the Adversary pursue thee? Dost thou fear, or would'st thou avoid the Wrath of an angry God? Come to my Arms, where thou shalt find a Shelter. Do the Enemies of your Souls perplex, and do your Corruptions bow you down? Come, then to *Jesus Christ* by Faith. Cast yourselves upon him; rely upon him; leave your whole Concerns with him, and ye shall find him a sincere and faithful Friend. Fear not to come to this Redeemer; for "lo! the  
 " Winter

"Winter is past;" the cold Winter of Sin is past by the rising of *Christ* the Sun of Righteousness in the Flesh. "The Rain is over and gone;" Justice hath nothing to require of you, for he has sustained the stormy Wind and tempestuous Rain of his Father's Wrath. "The Flowers appear on the Earth;" the Book of God, like a watered Garden, abounds with pleasing Flowers, with many comfortable Promises, which you are invited and are welcome to gather. "The Time of the Singing of Birds is come." The Sound of a Redeemer is now sung in your Ears. The Ministers of *Christ* are no longer to you as sounding Brass or tinkling Cymbals, but sing sweetly in your Ears, whenever they preach a crucified Redeemer. "The Voice of the Turtle is heard in your Land." This is supposed to be a Prophecy of *John* the Baptist, who was to prepare the Way of the Lord, and may therefore, with equal Justice with the former Clause, be applied to the Ministers of *Christ* be they of what Denomination they will. *Christ* is preached unto you, which is a sure Mark of his Love: For you may be assured that where-

ever

ever the Lord *Jesus* enables a Minister to preach his Name with Boldness, he has always some Souls in that Place. God grant it may be verified this Day! "The Fig-tree putteth forth her green Figs." Here again will some doubting Soul say, "Now I am sure the Parallel will never hold good; for if by the green Figs are meant the Fruits of Faith, I have none, I am persuaded." Well, but they may be putting forth: Are you acquainted with the Nature of the Fig-trees in those Parts? that they may bring forth Fruit unto Perfection (as the learned Dr. Gill \* observes)

\* In his excellent Exposition of the Book of *Canticles*, of which Mr. HERVEY gives the following just Commendation, viz. that it has "such a copious Vein of sanctified Invention running through it, and is interspersed with such a Variety of delicate and brilliant Images, as cannot but highly entertain a curious Mind. Which presents us also with such rich and charming Displays of *Christ's* Person, the Freeness of his Grace to Sinners, and the Tenderness of his Love to the Church, as cannot but administer the most exquisite Delight to the believing Soul. — Considered in both these Views, I think, the Work resembles the Paradisaical Garden, described by *Milton*; in which

"Blossoms and Fruits at once of golden Hue

— "Appear'd, with gay enamel'd Colours mix'd."

*Theron and Aspasio*, Vol. III. p. 115. Note. 3d Edit.

"they

" they are always scratched and grated with  
 " sharp Iron Hooks." Examine yourselves  
 therefore by this Mark, and that will de-  
 nominate you to be " Trees of the Lord's  
 " Planting," although as yet " he maketh  
 " not your Fruit to grow." Your present  
 Fears, Anxieties and Disquietudes (and I  
 know how to sympathize with you) are the  
 Goads or Irons which are necessary to tear  
 off all your worldly Trusts and false Con-  
 fidences, that *Christ* the Sun of Righteous-  
 ness may shine out upon you with less In-  
 terruption, and cause your Fruit to shoot  
 forth and bud and blossom. — The other  
 Encouragement given you to put your whole  
 Trust and Confidence in the Redeemer, is,  
 that " the Vines with the tender Grapes  
 " give a good Smell." Ignorant as you may  
 be of it, you are grafting into *Christ* the  
 true Vine; the Sap and Richness of this  
 Vine are communicating to you; and tho'  
 your Fruit may at present be but small and  
 tender, yet in the blessed *Jesus* you yield a  
 grateful Incense to the Father of Spirits. —  
 My Brethren, you may venture to believe  
 me, that these Privileges are yours. Re-  
 fuse not the repeated Invitation of *Christ*  
 your

your Lord and Spouse, " Arise, my Love, " my Fair One ;" arise from the dark Dungeon of legal Fears ; come away from the Hold of Unbelief, and throw yourselves upon *Christ* the *Great Strong Hold*, ye Prisoners of Hope ; and may the blessed *Jesus* enable you so to do !

A Word to the Unawakened, and I have done. And may the Spirit of God bless his own Work. You have heard, my Brethren, (if you have given me your Attention) what great and glorious Privileges the blessed *Jesus* has purchased for all those that believe, or desire to believe on his Name ; namely, Pardon of Sin, Power over it, and a Crown of Glory. But you are quite indifferent and unconcerned whether you ever experience these Blessings or not. To you, as yet, a crucified Saviour " has no " Beauty, that ye should desire him." Be honest, and confess the Truth. Have you not been hitherto very little solicitous whether you have an Interest in *Christ* or no ? And yet, my dear Brethren, unless you have, " good would it have been for you " that ye had never been born." But I

E

won't

won't threaten, I won't use terrifying Words, I'll try what Love will do. And now I have given my Promise not to terrify you with severe Threatenings, I hope you will promise me one Thing in Return; and that is, to give me your serious Attention. I will not detain you long, but will say what I have to offer in a few Words.

Sinner, whoever thou art, (I know thee not, but I hope thy own Conscience will find thee out) Sinner, I have a comfortable Message this Day unto thy Soul. Perhaps you doubt it. You have been a Swearer, Sabbath-breaker, &c. or at least, if you are outwardly decent, you are quite indifferent about the Comforts of the Gospel. Yet, (can you believe it? stop and wonder at the News) to you, even to you, does the blessed *Jesus* speak in the Words of the Text. Spotted and defiled with Sin as your Souls are, yet if you can but find it in your Hearts to be truly sorry for your Transgressions, you are fair and lovely in his Eyes: He will cast a Veil of sweet Oblivion over all your Imperfections. Sinner, the Lord *Jesus* loves thee; he came down from Heaven for thee; he

he was despised for thee ; he suffered and he bled for thee ; he shed his Blood to wash thy Soul from Sin's defiling Stain. Hear him then. Attend to his Call, my dear unhappy, because my unconverted, Brethren. Hear him as he hangs upon the accursed Tree calling unto you. " Arise, " my Love, my Fair One, and come away. " Little dost thou think that the Blood " thou now canst look on with Indifference " is shed for thee. Arise from thy present " Lethargy. Arise from thy present sinful " State and come away. Come away from " Sin ; come away from all thy former " Practices ; come away from Guilt, and " let me embrace thee in the Arms of " Love."

This is my Master's Invitation ; and in the Name of that adorable *Jesus*, and by virtue of the Commission he has given me, I call upon thee, O Man ! I call upon thee, O Woman ! to crucify my dear Lord no more. And I promise thee, in the Name of *the Everlasting God*, in the Name of the Sacred Trinity, that if thou dost turn and repent, and come humbly to the Lord *Jesus Christ*,

*Christ, that thy Sins and thine Iniquities shall be remembered no more. May the Spirit of God touch your Hearts, and give you Cause to bless him for the Words I have spoken in your Ears this Day. Amen.*

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# READER,

**I***F thou art a Stranger to the divine Life, let me entreat thee to read with Candour and Attention the above Address. "Escape for thy Life" from the Wrath of God, resolve, in his Strength, to seek Salvation in our dear Saviour, and you cannot conceive what real Happiness, what exquisite Pleasure you'll find in the Pursuit. You'll find Peace of Conscience here, and an eternal Happiness hereafter. This Happiness, courteous Reader, the Author wishes Thee from his inmost Soul.*

*An*

An H Y M N.

From Dr. W A T T S.

VER. I.

**T**HE Voice of my Beloved sounds  
Over the Rocks and rising Grounds;  
O'er Hills of Guilt, and Seas of Grief,  
He leaps, he flies to my Relief.

II.

Now thro' the Veil of Flesh I see,  
With Eyes of Love he looks at me;  
Now in the Gospel's clearest Glass  
He shews the Beauties of his Face.

III.

Gently he draws my Heart along,  
Both with his Beauties and his Tongue;  
Rise, saith my Lord, make haste away,  
No Mortal Joys are worth thy Stay.

IV.

## IV.

The Jewish wintry State is gone,  
 The Mists are fled, the Spring comes on;  
 The Sacred Turtle-Dove we hear  
 Proclaims the new, the joyful Year.

## V.

Th' immortal Vine of heav'nly Root  
 Blossoms and buds, and gives her Fruit.  
 Lo! we are come to taste the Wine;  
 Our Souls rejoice and bless the Vine.

## VI.

And when we hear our Jesus say,  
 Rise up my Love, make haste away!  
 Our Hearts would fain out-fly the Wind,  
 And leave all earthly Loves behind.

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And sold by E. Dilly at the Rose and Crown in the Poultry,

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